LONDON, SATURDAY, NOVEMBER 3, 1877.

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Notes.

THE INDEX SOCIETY.

We have to announce the institution of a society which, if carried on with the judgment and success which have attended its formation, cannot fail to contribute largely to the diffusion of knowledge and to facilitate the labours of all inquirers after truth.

A series of happy coincidences has contributed to this result. On the 26th September, a correspondent of the *Pall Mall Gazette*, "smarting," as he said, "under the annoyance of having wasted much time in a fruitless attempt to ascertain what a writer of some historical reputation had to say upon a certain point of interest, but whose book was unfortunately indexless," suggested the establishment of such a society, for the purpose of preparing and printing indexes to such books of importance as had been published without them.

At the Conference of Librarians, on Wednesday, the 3rd October, the subject of a universal index was brought forward; and the *Athenæum* of the 13th October, commenting upon this, and pointing out some of the difficulties in the way of its accomplishment, inquired, "Could not a permanent Index Society be founded, with the support of voluntary contributions of money as well as of subject matter?"

A few gentlemen who recognized the value of these suggestions, and the important results which such a society might bring about, met at the London Library on Friday, the 26th ult., when it was "determined to form an Index Society, with the immediate object of compiling subject indexes and indexes of standard books, to be printed and circulated among the members"; the annual subscription to be one guinea. A committee was named for carrying out this resolution, and has been fortunate enough to secure the services of Mr. Henry B. Wheatley, F.S.A., 5, Minford Gardens, South Kensington, S.W., as Honorary Secretary. To that gentleman we now refer such of our readers as may be desirous of adding their names to a society which must have the sympathy and good wishes of every lover of learning, every inquirer after truth. *Floreat!*

THE ORGAN OF ST. DIONIS BACKCHURCH, LONDON.

The following particulars respecting the organ of St. Dionis Backchurch, Fenchurch Street, are extracted from the parochial records.

At a Vestry held July 26, 1722, the Rev. Dr. Joseph Smith, the Rector (President of Queen's College, Oxford),

"acquainted this Vestry that several gentlemen of this parish had subscribed towards erecting an organ in this parish church, and a motion was then made by him and the upper churchwarden that the order of this Vestry might be obtained for erecting such organ, and an order was then made for that purpose."

And the Vestry desired the Rev. Dr. Smith, Rector, Messrs. John Dod and William Fleming, Churchwardens, and Messrs. Henry Hankey, John Letten, Richard Lindsey, and Joseph Tanner,

"or any four of them, to be a committee to treat with any person or persons about erecting, setting up, making, and finishing a handsome and complete organ for the use of this parish, who thought proper to accept of the said trust, and promised to proceed in the same forthwith, and to report such treaties and proceedings to the next Vestry for their further consent and approbation."

Accordingly, at a Vestry held Nov. 13, 1722, the committee

"made a report that they had, in pursuance of the trust reposed in them, seen several organs that were already built, but did not approve of them; and that they had likewise treated with, and seen the proposals of, several organ makers, and had at last agreed that Mr. Renatus Harris should make such organ for the parish, provided this Vestry did approve of the same."

Whereupon the question was put, and it passed in the affirmative. And leave and authority to enter into a contract with Mr. Renatus Harris was agreed to be given to the committee, who "were likewise desired by the Vestry to obtain a faculty for the building of the said organ."

And at this Vestry the subscribers "agreed to pay in their several subscription moneys into the hands of Mr. Deputy Hankey [afterwards Sir Henry Hankey, Kt. and Alderman], who was

pleased to accept of the same, and agreed to give them receipts for such their subscription money."

The subscription paper is headed by this preamble :—

"Whereas for the better solemnizing of Divine worship and raising up people's hearts to a more exalted pitch of praising and glorifying God in his holy temple, most of the parishes in the City have very laudably and generously contributed to the setting up organs in their several churches: And whereas the parishioners of St. Dionys Backchurch have many of them expressed a great desire and inclination to contribute according to their ability for the promoting and perfecting the same good design: It is now proposed that a handsome new organ should be set up in the said church, and that the charge thereof be answered by voluntary subscriptions to be applied to that use. In compliance with this proposal, we whose names are here under written do voluntarily subscribe the several sums following."

Then follow the names of the subscribers, a detailed list of which is likewise preserved in the parish ledger, comprising Henry Hankey, Joseph Hankey, Richard Lindsey, Mary Russell (Lady Russell), Joseph Smith (the Rector), &c.

The sum total thus raised by voluntary subscription for the erection of the organ, and for every expense connected with it, including alterations in the gallery, &c., amounted to 741*l.* 9*s.*

Pursuant to the order of the Vestry, articles of agreement were signed Dec. 15, 1722, between Mr. Renatus Harris, of the city of Bristol, organ builder, and the aforementioned members of the committee. The covenants enter into minute particulars of various kinds. The bellows "to give wind sufficient to make the chorus plump and bold without any faintings," all the materials to be entirely new, and the touch "easy and free, and not hard or deep, but such be entirely to the satisfaction and good liking of Mr. Philipp Hart." The outside case of oak wainscot to be of "the same wood as the covering to the organ of Saint Paul's is of," and the front to be "finished in the same manner as the front of the organ in the parish church of Saint Giles, Cripplegate, London." The specified stops

"exactly to imitate the natural tone or sound of those several instruments and the human voice. And that all those stops, and all other stops in this organ, for fulness of body, sweetness and justness of the tone which is proper to the said several different stops, and all other the several parts of this organ, shall be so masterly finished as to render it a most complete and beautiful instrument, to excel, or at least to be equal to, or as good as, any organ in any parochial church in England."

And when finished the organ was to be submitted to the judgment and determination of the following persons: "John Loeillet, William Babell, George Frederick Handel, Dr. William Croft, & Mr. R. Courtiville, all of them Professors and Masters of Music," or to the majority of them.

The deed is endorsed by a certificate of approval, signed June 25, 1724, by three of the judges, viz., "Wm. Croft, Ra. Courtiville, John Loeillet."

And there is a further endorsement, dated June 27, 1724, by which Mr. Renatus Harris acknowledges to have received from the committee of the Vestry, by the hands of Mr. Henry Hankey, for the organ, 525*l.*, of which sum three payments in advance had been made to him in the previous year. The parish ledger, it may here be added, also mentions that on Sept. 18, 1724, 52*l.* 10*s.* was paid, in respect of the organ, to the son of the above "Mr. Harris for some additions, and to take care of it for five years."

At a vestry meeting, held May 28, 1724, it was "ordered *nemine contradicente* that the organ be opened the second Sunday in June without further delay." On the same occasion Mr. Philip Hart was chosen the first organist for the parish, "to continue during the pleasure of this Vestry," at a salary of 30*l.* per annum, who, in returning thanks, "promised to give a constant attendance every Sunday, and also on all such Holydays as the *Doctor* of the parish should appoint."

It is supposed that the organ was accordingly opened on the day appointed, as there are entries in the parish ledger, June 15, 1724, that there was paid, for "singing two anthems, 10*l.* 10*s.*"; and on another page, June 14, 1724, "paid for ringing the bells on opening ye organ, 10*s.*"

Dr. Rimbault, in his *History of the Organ* (pp. 100-1), erroneously attributed the construction of this organ to the firm of Messrs. Byfield, Jordan & Bridge. The parish ledger, however, does record, during the years 1745-1756, that Mr. Byfield was employed at a salary of 8*l.* per annum to keep it in order.

As regards the structural arrangements, the organ continued nearly in its original state until 1867, when, being much out of repair, and deficient in many points deemed necessary in the present day, such as pedals and couplers, its condition was brought under the attention of the Vestry, who elected a committee to consider the question. Subsequently that committee presented a report to the Vestry, recommending Messrs. Gray & Davison to be instructed to rebuild the organ according to specifications, which was adopted, and at the same time obtained leave to lay out a sum not exceeding 200*l.* thereon. The organ was reopened with special services Feb. 7, 1868, the late Mr. George Cooper, organist of H.M. Chapel Royal, St. James's, presiding at the instrument.

In the scheme for the union of the benefice of St. Dionis Backchurch with that of All Hallows, Lombard Street, as sanctioned by the Queen in Council last year, it is provided that when the union has taken effect, the organ may be appropriated by the Bishop of London for the use of the intended new district church of St. Dionis in the suburbs; but, if not so required, it is to be sold, and the proceeds applied to the other pur-

poses of the scheme by the Ecclesiastical Commissioners.

LONDINENSIS.

ROBERT HALLAM OR HALLUM, BISHOP OF SALISBURY, AND CARDINAL.

In the cathedral (Münster) at Constance (or Constanz) there is in the pavement, close in front of the high altar, a brass with the following inscription (carried along the head and foot and the two sides):—

"Subjacet hic stratus Robert Hallum vocitatus
Quondam p'latus Sar' sub honore creatus
Hic decretor' doctor pacisque creator
Nobilis anglor' Regis fuit ambaciator.
Festum euchberti septembris mense vigebat
In quo Rob'ti mortem Constantia flebat
Anno milleno tricent: octuageno
Sex cum ter deno. cu' Christo vivat ameno."

Murray's *Handbook for Switzerland* says:—

"Robert Hallam, Bishop of Salisbury, who presided over the English deputation to the Council, is buried in front of the high altar, under a tomb of English brass, which is fully proved by the workmanship. It was probably sent over from England by his executors."

The name in the inscription is, without doubt, Hallum. In Sir R. C. Hoare's *Wiltshire* the name is given as Hallam.

"Euchberti" is clear in the inscription. Not having heard of a saint of that name, and the defunct being English, I conjectured on seeing it that it is a mistake for "Cuthberti." In Sir H. Nicolas's *Chronology of History* I find no saint named Euchbert entered either under September or in the alphabetical calendar. But on the 4th of September is entered, "Translation of St. Cuthbert." In the Gothic letters of the inscription the small *e* (and the first letter of "euchberti" is small) is very like the small *c*; and again, the small *t* is not unlike the small *c*. I conjecture that the workman misread the word "Cuthberti" or rather "cuthberti."

This militates against the suggestion (which I understand emanated from Sir F. Palgrave) that the brass is of English workmanship and was sent over (finished) from England. If the name ought to be Hallam, this suggestion may probably be regarded as untenable.

In "N. & Q.," 1st S. iii. 170, there is a note, with a reference to Ciaconius, *Vitæ et Res Gestæ Pontificum* (on a question about a cardinal's monument and arms in St. Saviour's Church, Southwark), and the bishop is called in the note Cardinal Hallum or Hallam. I have looked into Ciaconius, as enlarged by Oldoinus, and in vol. ii. p. 803, I find this:—

"Robertus Alun, seu à Luna, natione Anglus, ex Archidiacono Cantuariensi, et Cancellario Academiæ Oxoniensis, Episcopus Sarisberiensis, seu Lexoviensis, interfuit Consilio Pisano, in quo, die ultima Aprilis, post missam solemnem celebratam, ascendens cathedram, hortatus est, ex parte Regis Angliæ, et Cleri, Cardinales et Concilium diligenter opus unionis agere. Fuisse autem Robertum hunc Episcopum, unà cum aliis viris gravibus, ad Synodum à Clero Anglicano missum, Walsingamus narrat. Post Alexandri V. obitum à Joanne XXIII. successore, jam senex, Presbyter Cardinalis renunciatus, Titulum non obtinuit de more, quia Romam nunquam venit. Interfuit S.R.E. Cardinalis Concilio Constantiensi. Quædam scripsit, ut refert auctor Catalogi scriptorum Angliæ, et obiit Constantiæ die 4 Septembris, anno 1417. Aliqui Robertum hunc è Cardinalium numero excludunt, contra Panvinium, Ciaconium, et Contelorium, qui ex MSS. Bibliothecæ Vaticanæ Robertum inter Cardinales à Joanne XXIII. renunciatos recensent."

The Constance brass bears no cardinalitial emblems. It bears, over the bishop's right shoulder, the royal arms of England, with the Garter, and over his left shoulder what I suppose to be his family arms.

This note may be of interest to an inquirer into the ecclesiastical history of Salisbury, or other person. For any one desiring to follow up the subject, I may add the following references: Ciaconius, ed. Oldoinus, vol. ii. p. 813; Labbe, *Concilia*, vol. xxvii. pp. 809, 810, 817.

F. S. REILLY.

SOME NOTES ON CELTIC PHILOLOGY.

The following etymologies are taken for the most part from *Lectures on Welsh Philology*, by Prof. Rhys.

Breuan, Wel., a hand-mill, is equated by Mr. Stokes with the Sk. *grâvan*, the Rig Veda word for the stone used in squeezing out the soma juice. With *grâvan* Bopp compares λᾶας, stone.

Cam, Wel., bent, wry, wrong, as a river-name "the winding," belongs to the Aryan root *kam*, to bend, to envelope, whence καμάρα, Lat. *camera*, Ger. *himmel*, Eng. *heaven*, Icel. *Gimli*, paradise, the name of the new Icelandic settlement in Manitoba (see *Times*, Oct. 18, 1877).

Crefydd, Wel., religion, orig. from an ascetic point of view, Ir. *cráibdech*, pious, are connected with Sk. *çram*, to grow weary, to chastise oneself; *çramana*, an ascetic, a Buddhist priest. With *çramana* some connect *shaman*, the name of the priests and sorcerers of the North Turanian tribes.

Culdee, *i.e. Céle dé*, Ir., servant of God. With *céle* compare the Anglicized form *kyle*, an Irish vassal, the Gael. *gilla*, a servant, gillie. *Gil*, Ir., means hand (so O'Curry), and is in fact the Gr. χείρ (so Mr. Stokes), both being connected with Sk. root *har*, to take. The servant was *in manu*, *i.e.* under the authority of his master. See Maine, *Early Institutions*, p. 216.

Dehau, Wel., right-hand, south, *deas*, Ir., are connected with the root *dek*, to seize, catch, whence Gr. δεξίος, Lat. *dexter*, Go. *taihsva*. Cp. Sk. *dakshinâ*, a south country, our *Deccan*, and the Teutonic island-name *Texel* (the first syllable meaning south).

Gafr, Wel., a goat. The orig. meaning is pro-

bably "one winter old." The same is the history of its cognates, Icel. *gymbr*, a yearling lamb, and the Gr. χίμαιρα, a goat. Compare the words for winter: Wel. *gauaf*, O. Wel. *gaem*, Icel. *ge*, bad weather, Gr. χειμών.

Llawenydd, Wel., joy; possibly related to the *Lavinia* of Roman legend (so Mr. Stokes).

Mac, Ir., son, Early Wel. *maqv-as*, *map*, now *mab*, derived from an Aryan root *magh*, to grow, cause to grow, to be able, to make able. Cp. Go. *magus*, a boy, Eng. *maid*.

O, Ir. (in genitive *ui*), a grandson or descendant, Wel. *w-yr*, grandson, are of a common origin with the Lat. *puer*, a boy, from root *pu* (see Curtius, *Greek Etymology*, No. 387). The loss of *p* is common in the Celtic languages, cp. Old Ir. *athir*=*pater*, Wel. *ill*=πολύς, *llawn*=*plenus*, Old Ir. *én*, a bird=*penna*, feather.

Tud, Wel., nation, country, Ir. *tuath*, may be compared with Oscan *touta*, town, Goth. *thiuda*, people, whence *Deutsch* and *Deutschland*, German and Germany, and our *Dutch*.

Ogyrven, Wel., *Ocrmen* in Old Wel., the bad spirit, the evil man, is the literal counterpart of the evil spirit *par excellence*, *anrô mainyus*, *Ahriman*, the devil of the Persians, the great adversary of Ormuzd. Wel. *ocr*=Zend *anra*, evil, and Wel. *men*=Zend *mainyu*, spirit. Cp. Sk. *manas*, courage, sense, Gr. μένος. Ogyrven is the personification of night and darkness, the father of Ceridwen, the goddess of knowledge. But why should the source of knowledge be thought of as an evil spirit? To this question Prof. Rhys asks another, "How is it that there exist even now people who think that knowledge and science are of the devil?" A. L. MAYHEW.

Oxford.

EUCHARIST: EULOGIA.—In Mr. J. M. Ludlow's *Popular Epics of the Middle Ages*, a book which I cannot too highly praise for its general accuracy, there seems to be a confusion between the Holy Eucharist and Holy Bread or Eulogia. I transcribe the passage. It occurs in the romance of *The Battle of Arleschans*. Vivian is mortally wounded, and William of Orange, his uncle, is by his side.

> "William now asks him if he took the sacrament last Sunday. 'I did not taste it,' replies Vivian; 'when I came they had given it away; but for this I shall not be lost or hindered, for the Lord God is full of pity.'..... William tells him he has some consecrated bread in his wallet, and asks him to eat it. 'Greatly have I wished it,' Vivian replies.....After taking the bread, and beating his *mea culpâ*, Vivian ceases to speak, save that he prays his uncle to salute Guibor."—Vol. ii. p. 216.

I have not the French text at hand, and therefore cannot speak with certainty, but I should be much surprised if it did not turn out, on a reference being made thereto, that William asked the dying man, not whether he had taken the sacrament, but whether he had received any holy bread on the previous Sunday. I believe, too, that the bread which William had in his wallet was holy bread, not the blessed Eucharist. However it may have been in very early times, the Eucharist was not permitted to be carried about by lay folk on their persons, to battle and elsewhere, in the time when this romance was written, nor for many ages before. Whatever may have been the practice of the early Church, it is certain that the writer of *The Battle of Arleschans* cannot have known of any such thing. We know that the Eulogia, or holy bread, was commonly distributed at that time, and was a devotional object much valued by the people. It was ordinary leavened bread, blessed and given to the people when mass was over. It continued to be used in England until the Reformation, and is, I understand, still distributed in some dioceses in France. Cf. Bingham's *Antiq.*, ed. 1834, v. 300, 322; Rock's *Church of our Fathers*, i. 135-140; Becon's *Catechism*, ed. 1844, 260; Cranmer's *Works*, ed. Fox, ii. 158, 503; Wilkins's *Conc.*, i. 714; Peacock's *Church Furniture*, 86, 96; Myre's *Instruc. for Parish Priests* (E.E.T.S.), 45, 89; *Gent. Mag.*, 1837, i. 492; 1854, ii. 590; 1855, i. 47, 114; Hart's *Eccl. Records*, 205, 294; *Pro. Soc. Ant.*, ii. series, ii. 386; North's *St. Martin's, Leicester*, 105; Du Fresne, *Gloss.*, *sub voc.* EDWARD PEACOCK.

Bottesford Manor, Brigg.

"THE SILVERY TIDE."—When I was a boy—many more years ago than I care to count—my father's housemaid, who came from the Forest of Dean, used to sing this song, which began, as well as I can remember, somewhat after this fashion:—

> "It 's of a fair young creature
> Who dwelt by the sea-side,
> Of lovely form and feature—
> Of lovely form and feature—
> She was called the village pride."

The next stanza I totally forget, but the third ran:—

> "There was a young sea-captain,
> And Henry was his name,
> And true she was to Henry—
> And true she was to Henry—
> While on the raging main."

While Henry (pronounced "Henneree") was absent, a rival courted the heroine—whose name I quite forget—and meeting her one morning on the sea-shore, the song narrates:—

> "Then said this artful villain,
> Consent to be my bride,
> Or you 'll sink or swim
> Far, far, from him
> Who 's on the silvery tide."

Of course the lady refuses; and then comes the tragedy:—

> "With his handkerchief he bound her arms,
> And plunged her o'er the side,
> And shrieking she went floating—
> And shrieking she went floating—
> Far out on the silvery tide."

Here my memory wholly fails me whether "Henneree" rescues her or not, though I rather think he returns, discovers her "drownded bodie," takes summary vengeance on the murderer, and finally flings himself into the "silvery tide." Possibly, however, some reader of "N. & Q." may be able to give the whole song, in order that it may find a place in the next collection of popular ballads. Occasionally stray stanzas float through my mind, suddenly and irrelevantly—sometimes most inconveniently; but when I try to recall them or the story, they recede further and further into the limitless depths of the forgotten. *The Silvery Tide* is not in Robert Bell's edition of Dr. Dixon's *Ancient Ballads of the English Peasantry* nor in Dr. Dixon's volumes published by the Percy Society; nor, in fact, is it in any kindred volume that I can discover.

S. R. Townshend Mayer.

Nobility in London, 1683.—The following list of noblemen who had London residences in 1683, compiled from a rather scarce book, entitled *The Present State of England*, part iii., supplying "what is omitted in the two former parts, 12mo., Lond., printed for William Whitwood, near the George Inn, in Little Britain, 1683," may be of use and interest:—

Abingdon, Bertie, Earl, Lindsey House, Westminster.
Albemarle, Monk, Duke, Albemarle House.
Anglesey, Annesley, Earl, Anglesey House, Drury Lane.
Arlington, Bennet, Earl, Arlington House, St. James's Park.
Beaufort, Somerset, Duke, Worcester House in the Strand.
Bedford, Russell, Earl, Bedford House in the Strand.
Bridgewater, Egerton, Earl, Bridgewater House in the Barbican.
Brooke, Greville, Baron, Hackney, Middlesex.
Buckingham, Villers, Duke, Wallingford House, Whitehall.
Burlington, Boyle, Earl, Burlington House, Middlesex.
Cardigan, Brudenell, Earl, Cardigan House, Lincoln's Inn Fields.
Clare, Holles, Earl, Clare House, Drury Lane.
Cleveland, Villers, Dutchess, Cleveland House, St. James'.
Conway, Conway, Earl, Conway House, Queen Street.
Craven, Craven, Earl, Craven House, Drury Lane.
Essex, Capel, Earl, Essex House, St. James's Square.
Faulconberg, Bellasyse, Viscount, Faulconberg House, near Pall Mall.
Ganesborough, Noell, Earl, Campden House, Kensington.
Grey, Grey, Baron, Charter House Close.
Hallifax, Savill, Marquis, Hallifax House, St. James's Square.
Kent, Grey, Earl, Kent House, St. James's Square.
Leicester, Sidney, Earl, Leicester House in Leicester Fields.
Lindsay, Bertie, Earl, Chelsea, Middlesex.
Macclesfield, Gerrard, Earl, Macclesfield House, Westminster.
Monmouth, Scot, Duke, So-Ho Square, Middlesex.
Mordant, Mordant, Viscount, Mordant House, Parson's Green.
Mulgrave, Sheffeild, Earl, Mulgrave House, Whitehall.
Newcastle, Cavendish, Duke, Clerkenwell House.
Norfolk, Howard, Duke, Norfolk House, Arundel Buildings.
Northumberland, Fitzroy, Duke, Highgate, Middlesex.
Nottingham, Finch, Earl, a fair house near Kensington.
Powis, Herbert, Earl, Powis House, Lincoln's Inn Fields.
Rivers, Savage, Earl, Rivers House, Queen Street.
St. Albans, Jermyn, Earl, St. Albans House, St. James's Square.
Salisbury, Cecil, Earl, Salisbury House in the Strand.
Somerset, Percy, Dutchess, Northumberland House, Strand.
Stratton, Berkeley, Baron, Stratton *alias* Berkeley House, Piccadilly.
Thanet, Tufton, Earl, Thanet House, Aldersgate Street.
Warwick, Rich, Earl, Warwick House, Holborn.
Winchester, Pawlet, Marquiss, Winchester House, Lincoln's Inn Fields.

The town seat of the Duke of Monmouth being given as So-Ho Square in 1683 is noteworthy.

Edward Solly.

A Parallel.—

"Nor wonder should ye find your King in tears,
Even with the loud Hosanna ringing in his ears.
. . . . . .
Long ago
They are gone forth to swell Messiah's show:
With glittering robes and garlands sweet
They strew the ground beneath his feet:
All but your hearts are there.....
. . . . . .
'Hosanna' now, to-morrow 'Crucify,'
The changeful burden still of their rude lawless cry."
The Christian Year, Advent Sunday.

"Frail multitude!.....
. . . . . .
It was but now their sounding clamours sung,
'Blessed is He that comes from the Most High!'
And all the mountains with 'Hosannah' rung;
And now, 'Away with Him, away!' they cry,
And nothing can be heard but 'Crucify!'
It was but now the crown itself they save,
And golden name of King unto Him gave:
And now, no King, but only Cæsar, they will have.

It was but now they gathered blooming may,
And of his arms disrob'd the branching tree,
To strow with boughs and blossoms all Thy way;
And now the branchless trunk a cross for Thee,
And may, dismay'd, Thy coronet must be:
It was but now they were so kind to throw
Their own best garments where Thy feet should go:
And now Thyself they strip, and bleeding wounds they show."
Giles Fletcher's *Christ's Victory and Triumph*.

Ed. Marshall.

The "Honourable" Mrs. Byron.—Moore has called attention, in his *Letters and Journals of Lord Byron* (see Letter 30, vol. i. p. 150, 4to. ed. 1830), to the singular pertinacity with which the bard always insisted in addressing his mother on letters, &c., as the *Honourable* Mrs. Byron, a prefix to which, Moore justly observes, she had no kind of right. The circumstance is not wholly trivial, as showing that Byron attached great importance to a matter which now-a-days most educated persons would regard as of very minor moment. At any rate, if the following undated newspaper cutting is correct, Byron to the very last and most solemnly so entitled his parent. The

extract is headed "The Seat and Grave of the Byrons." It runs :—

"The remains of Lord Byron's mother are also in the same vault,* but no monument has been erected. The coffin bears this inscription :—

Crede Byron.
The Hon. Catherine Gordon Byron,
of Gight,
Mother of George Lord Byron,
And lineal descendant of the
Earl of Huntley, and Lady Jean Stuart,
Daughter of
King James the First of Scotland,
Died in the 46th year of her age,
August 1, 1811."

Besides the prefix in question, the introduction of the lineal royal descent is, under such circumstances, strange. A.

CRACK-NUT SUNDAY.—In a recently published handbook to Kingston-on-Thames it is mentioned "that until a recent period the congregation at the parish church used to crack nuts during the performance of Divine service on the Sunday next before the eve of St. Michael's Day. The custom was thought to have had some original connexion with the choosing of the bailiffs and other members of the corporate body on Michaelmas Day, and with the usual civic feast attending that proceeding. The day was known as Crack-nut Sunday, and the custom was not restrained to the junior branches of the congregation, but was practised alike by young and old. In fact, the cracking noise was often so powerful that the minister was obliged to suspend his reading or discourse until greater quietness was obtained."

KINGSTON.

WAKEFIELD SESSIONS, OCTOBER, 1671.—In the records of the above sessions is found the following entry :—

"Common Scold.—Forasmuch as Jane, the wife of William Fawcett, of Selby, shoemaker, stands indicted at this sessions for a common scold, to the great annoyance and disturbance of her neighbours and breach of his Majesty's peace, it is therefore ordered that the said Jane Fawcett, for the said offence, be openly ducked, and ducked three times over head and ears by the constables of Selby aforesaid, for which this shall be their warrant."

J. L. F.

TWELVE GREAT ENGLISH NAMES ENDING IN "ON."—Bacon, Milton, Newton, Jonson, Addison, Gibbon, Johnson, Clarendon, Wellington, Nelson, Byron, Tennyson. To use a parliamentary phrase, "The *ons* have it." W. H. C.

[Might one add the very greatest of pickpockets, George Barrington, "who left his country for his country's good"?]

A CONJUGAL NAME.—I have just cut from the *Ossett Observer*, a Yorkshire village newspaper, the obituary of a good wife who rejoiced in the romantically appropriate name of Kissie Comfort. I enclose the cutting: "On the 22nd inst., at South Ossett, Kissie, the beloved wife of J. W. Comfort, pastor of the Baptist church; aged thirty years." CYRIL.

DATALER.—

"In the course of an inquest held at Wigan on Tuesday, on the body of a 'dataler' in a colliery who had met with his death through a fall of roof in the mine, it was elicited that the man was 'blind or nearly so,' and that there were numbers of blind men employed in the mines in the district."

In North Yorkshire I have frequently heard a day labourer spoken of as a *datle* man. I presume this also is the meaning of *dataler*.

KINGSTON.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

WAS ST. PETER A MARRIED MAN?—Two passages of Scripture are commonly brought forward to prove that St. Peter had a wife; and the avidity with which these passages are pounced upon by Protestant theologians, who think they hit the Pope a mighty blow thereby, is a proof how easily religious prejudice obfuscates one's understanding. Of the two passages, the first, I think, clearly shows that Peter's wife was not living (St. Mark i. 30); for, consider, Peter's house contained himself, his brother Andrew, and his wife's mother. Had the wife been there, can we suppose that the hot-headed fisherman could have endured so composite a household? No; there can be no doubt about it. The wife had died; Peter and his brother lived together; and, with the generosity characteristic of his nature, the apostle gave a home to his mother-in-law.

Notice, moreover, when the woman recovered, who was it who gave their evening meal to the apostles and their guest? Not Peter's wife, who would have been mistress of the house, but the mother, whose hospitality would have been officious if her daughter had been at hand. I do not dwell on the argument that might be drawn from the fact that Peter's wife is never mentioned in the Gospels, for this might be considered captious; but, at all events, the silence of the Evangelists does not demonstrate her existence. The second passage (1 Cor. ix. 5) seems to present more difficulties, but they are not hard to overcome. St. Paul is vindicating his right to the privileges of an apostle. He is showing the Corinthians that he has a right to claim support from them. But what is to be the amount of that support? Is it to be only food and drink for himself? or should they not contribute enough to allow him to marry if such were his wish? Peter had sufficient to marry on; was Paul to have less?

* Viz. in the church of Hucknal, three miles from Newstead, where Byron himself is buried.

This is a fair rendering of the passage, but by no means proves that St. Peter's wife was living at the time. A second interpretation, less easily inferred perhaps than the first, puts the case in a yet stronger light. "Have we not power to" marry "even as Cephas?" asks St. Paul. Yes; but whence arose this power? From the fact that he was then unmarried. A married man has no power to marry; his power has been exhausted, is in abeyance till he is freed from his first matrimonial bond.

In this way the widowed Peter and the celibate Paul were equally in a position to take to themselves wives. If this rendering of the Apostle Paul's words seems strained, I think my argument will still hold good when rested on the first interpretation. EDWARD H. MARSHALL.

The Temple.

NÁNAK SHÁH, styled* Gaóramoukha, or Múkha, Head of the Gúrús, who died October, 1538.—Was Nának Sháh, his father, or his grandfather blind of one eye or squint-eyed? I want to ascertain because Kanakátch,† fifteen miles southerly from Láhór, perhaps Gungatee of Walker's map of the Sikh territory, the residence of his Nána, or maternal grandfather, means in Sanskrit the blind of one eye or the goggle-eyed. Nának Sháh, spoken of as Gaóramoukha, was the person sent to warn Párikshit, the father of Janamé-jáya—Héma Ráj of Firishta, and Timoja of Portuguese historians—that Sringi Rishi, or the Horned Monk, had made a vow to take his life, the execution of which threat led to the war, and the burning of the Sarpa prisoners at its conclusion during the solar eclipse of Sunday, April 7, 1521. A grant‡ in the Gúrú-Mukhi or Bál Bódha, Sanskrit character, by Krishna Ráya—the half-brother of Nara Singha, whose daughter Timoja, in 1505, offered to Albuquerque in marriage for Prince John, the son of Emmanuel, King of Portugal—dated October, 1526, six months after the battle of Páni-pat, is signed by Virúp Akshab, meaning the goggle or squint eyed; and as the Moghal conqueror Bábar is known to have had an interview with Nának Sháh just before the battle,§ it seems probable, if this designation is not applicable to Nának Sháh himself, that it must refer to his father, or his grandfather, of Kának Akshya, his birthplace, near Láhór. R. R. W. ELLIS.

Dawlish.

PAUPERS' BADGES.—Those in the receipt of alms seem to have been formerly, at least in some cases, obliged to wear certain badges. In a little work published some time ago at Burton-on-Trent, the following extract is given from a vestry book, furnishing an instance of this custom:—

"Sept. 6th, 1762. Whereas several persons that receive alms out of the poore's levy in this liberty do often omitt the wearing the public badge of this town, or observe the same: It is therefore ordered, that when any such poor person or persons shall, or their or any of their children, bee seen without such badge, or to observe the same, that upon the view of either of the overseers, or reliable information thereof to them or either of them of the neglect of wearing or observing such badge, such poore person or persons shall for a fortnight then after loose his or their allowance out of the poore's levy, and the like penalty shall be continued so often as any such offence shall be committed, and not to be put in pay again till such badge be worne."

Under date June 6, 1763, it is ordered that "Elizabeth Salisbury, Mary Budworth, Hannah Scott, and Ann Hinckley be taken out of constant pay for their stubborn refusal to wear the badge publickly." What did this badge consist of? There was formerly a class of beggars called "Bedlam Beggars," or "Tom o' Bedlams," consisting of harmless lunatics who had been discharged from that hospital with licence to beg. These, a note of Aubrey's in the Lansdowne MSS. informs us, wore an armilla, or iron ring, round the left arm. D'Israeli, in his *Curiosities of Literature*, has some curious particulars in reference to these vagrants. Another instance of badge wearing is to be found in the ancient Bedesmen. The *almesse* men, instituted by Henry VII. to pray for his "good and prosperous state," wore a gown and hood, on which was embroidered a "scochyn" and a "red rose crowned and embroidered thereupon," as appears from an indenture amongst the Harleian MSS. made between the king and John Islipp, Abbot of St. Peter's, Westminster. A similar class of almsmen, called King's Bedesmen or Blue-gowns, were dependent on the Scotch kings, and wore, as distinguishing badges, a cloak of coarse cloth of a light blue colour and a pewter badge. Of this company was Edie Ochiltree, one of the characters in *The Antiquary*, in the preface to which novel Sir Walter Scott gives some interesting notes concerning this order of paupers. Can any contributors to "N. & Q." afford further particulars in connexion with mendicancy in former days?

REGINALD W. CORLASS.

Margaret Street, Hull.

SIR MARK FORRESTER.—I am anxious to find out something more about him than that he was a commodore in the Spanish navy during the war caused by Jenkins's ear, and commanded the Real Familia in the action off Havanna on October 1/12, 1748. George, Lord Forrester, was a captain in our navy about the same time—1741-6—and whilst in command of the Defiance was tried by court

* *Fragments du Mahabharata*, par Th. Pavie, p. 121.

† *History of the Sikhs*, by Captain Joseph Davey Cunningham, note, p. 40.

‡ H. T. Colebrooke, *Bengál Asiatic Researches*, vol. iii. p. 39.

§ *Sketch of the Sikhs*, by Sir John Malcolm; *Bengál Asiatic Researches*, vol. xi. p. 206.

martial for drunkenness, and cashiered; but he was of a Whig family, and there is no necessary relationship between drunkenness and apostasy. Can any reader of "N. & Q." help me?

J. K. LAUGHTON.

THE SUNFLOWER.—There are fallacies in common things which require correction. A writer in one of our scientific journals gravely says: "Every child has watched the sunflower as its great round face is turned, as though by some machinery within, and follows the orb of day in its course through the heavens."* Now, is there any truth in the statement of this learned philosopher, who, it would seem, has not written from experience nor from his own observation? certainly not allowable in a philosopher, yet perfectly permissible with the privilege of a poet, who with true poetic licence sings:—

"As the sunflower turns on her god, when he sets,
The same look which she turn'd when he rose."

True it is that all plants, more or less, display their flowers and leaves towards the south, and the sunny division of an apple, a peach, or a plum may be, and indeed is at times, larger than its sister half to the north. But what child or man ever witnessed the sight of a sunflower or any other flower, like an old Druid, hail the rising and the setting sun?

J. B. P.

Barbourne, Worcester.

SCOTTISH STATUTES.—In looking over some old statutes of the Scottish Legislature, having reference to salmon rivers, I met with one of the twelfth century, forty years preceding the date of Magna Charta, which is as follows:—

"Hæc est assisa domini regis de aquis recognita apud Perth die Jovis proxima ante festum Sanctæ Margaretæ per comites et barones et judices Scotiæ quod filum aquæ debet esse liberum usque quaque in tantum quod unus porcus trium annorum benepastus est longus ita quod neque grunnus porci appropinquet sepi nec cauda."

Which may be construed thus:—This is the king's assize of waters, made at Perth by the earls, and barons, and judges of Scotland on the Wednesday next before the feast of St. Margaret, that the mid stream is always to be free to the extent that a swine of three years old, well fed, cannot touch either side with his head or his tail.

Will any of your readers explain the meaning of this curious and somewhat obscure passage anent the protection of "saumons"?

JOHN H. PHILLIPS.

Scarborough.

JAMES AND WILLIAM BYFIELD, OF GREAT BUDWORTH, CHESHIRE, AND MANCHESTER.—The former died in 1808, and was buried at Manchester. I have his book-plate and seal with arms—Az., five bezants in saltire, a chief or. Can you afford me any information? JOHN HALL.

PRINCESS CECILY, DAUGHTER OF EDWARD IV.—Can any of your readers tell me if descendants of this princess can be traced lower than Agnes, daughter of John Duffield, who married first Robert Turnour, and secondly Robert Withington, and which Agnes was great-great-grand-daughter of Princess Cecily by Thomas (by some called Sir John) Kyme, her second husband?

C. H.

"DOING DUTY."—When did this expression first come into use for a clergyman to take the service? Is it not an ante-Reformation word? And is *duty* the *servitium*, the old word for the sacrifice of the altar, "our bounden duty"?

H. A. W.

EPILOGUE TO COLERIDGE'S TRAGEDY "REMORSE."—Is this, which purports to be written by the author, and to have been spoken by Miss Smith in the character of Teresa, to be found in any edition of the poet's works? It begins—

"O! the procrastinating idle rogue
The poet has just sent his epilogue,"

and seems to have no particular merit.

A.

CARLISLE CASTLE AND MARY, QUEEN OF SCOTS.—When the tower occupied by Mary, Queen of Scots, in Carlisle Castle was taken down, the furniture used by the captive queen was removed. Can you tell me whither it was taken? The committee of the Carlisle Museum are anxious to collect all the objects of local interest which have been removed from the town. I shall be very glad if you can give me any information which will lead to the recovery of numerous works of art and objects of local interest.

JOS. B. WATSON.

23, Sussex Place, Onslow Square, S.W.

"A COLT'S TOOTH."—What is the origin and meaning of this phrase? Horace Walpole, I remember, often uses it; but as I have not his *Letters* at hand, I cannot refer to the passages, so as to determine exactly in what sense he does so. The expression occurs in Chaucer, where that obscene wretch, the wife of Bath, so shamelessly proclaims her lewdness:—

"And I was fourty, if I schal say the soothe,
But yit I had always a colt's tothe."

She evidently means that, even at forty, she retained all the lewdness of her younger days. But how should a "colt's tooth" express this? Then follows that puzzle to commentators,—

"Gattoothed I was, and that bycom me well."

"Colt's tooth" again occurs in the Reeve's prologue. It is used by Shakespeare, and by many other writers.

J. DIXON.

WM. PRESCOTT SPARKS.—I want some biographical particulars regarding him. He was a

* *Journal of Science*, July, 1867, p. 345, article "Light and Darkness."

poetic writer in the *Imperial Magazine*. He is author of *Saul at Endor*, a dramatic scene, dated May 25, 1833, from Norwich; also of one or two other poems about the same period.

R. INGLIS.

JAMES VAUX, 1626.—In the church of Maisey Hampton, Wilts, there is a handsome monument commemorating the death in 1626 of James Vaux, or Vaulx, "that famous practitioner in physicke," and his wife Editha Iinner. I am anxious to learn any particulars of Dr. Vaux and his wife. Was he related to Sir Theodore Vaux, surgeon to Charles I.? Was his wife a Jenner? HARDRIC MORPHYN.

REV. S. BULKELEY, 1724.—Can any of your correspondents inform me of whom the Rev. Samuel Bulkeley was son? He was born in London about the year 1724, was curate at Acton, near Crewe, Cheshire, and afterwards incumbent of Pott Shrigley, Cheshire, and died at Macclesfield in 1794. STANLEY S. BUCKLEY.

THE EXTINCT IMPERIAL CONSTANTINIAN ORDER OF ST. GEORGE.—Can any one inform me whether this noble order has been revived since the Emperor Charles V. (1571) conferred it upon Don Juan of Austria? I am fully aware that this revival was one of questionable propriety, since the order had practically died out with the Emperor Constantine XIII. Palæologus in 1453. I have nevertheless seen cartes of a photographic artist in Manchester who styles himself Chevalier of the Order of Constantine, and upon whom it has been conferred recently by decree, but by whom I have been unable to discover. There seems to be a great deal of mystery connected with the donor of the said order. SUETONIUS.

[See 4th S. v. 598; vi. 79, 358.]

THE PODMORE FAMILY.—Can you give me any information as to the arms of the Podmore family, and the derivation or history of their somewhat curious name, Podmore? Being a distant connexion, I am anxious to gather elucidations on this question. ANTIQUITAS.

SIR DRUE DRURY married Anne, daughter and co-heir of Thomas, sixth Baron Burgh, or Borough, of Gainsborough (*ob.* 1594). Who was he, and had he any issue? I cannot identify him in any ordinary pedigree of the Drurys. W. D. PINK.

Leigh, Lancashire.

HERALDIC.—What family bears, or formerly bore, for arms a wheel of eight spokes, resembling a ship's wheel, surmounted by a dragon vomiting flames from two mouths, one of its heads being situated at the posterior end of the monster? This device occurs on a seal dug up in the Island of Bermuda in 1846, and is engraven on a Scotch pebble. The mounting is silver. J. H. L.

RICHARD BALL, D.D.—Argent, a lion passant sable on a chief of the second; three mullets of the first. Crest—Out of the clouds proper a demi-lion rampant sable, powdered with étoiles argent, holding a globe or. I shall feel greatly obliged if any of the readers of "N. & Q." can tell me of any descendants, existing or not, of "Richard Ball, D.D., son of Lawrence Ball, of Northampton," to whom the above arms were granted in 1613.

E. A. B.

Elm House, Walthamstow, Essex.

SMASHING: WOBBLING.—In Birmingham and the neighbourhood the passing of base coin is described as "smashing"; the selling of ale without a licence as "wobbling." What is the origin of these queer expressions?

D. B. BRIGHTWELL.

KALAMANCA CATS.—In Lancashire tortoise-shell cats are called *kalamanca* cats. What is the origin of this term? JOHN CORDEAUX.

Great Cotes, Ulceby.

COCKER'S "ARITHMETICK."—Where can I see copies of any issues of this work between the first edition, dated 1678, and the fourth, dated 1681? or of any issue subsequent to "Glasgow: Printed for James Brown, Bookseller; and to be Sold at his Shop in the Salt Market, 1771"?

GEORGE POTTER.

BLESSING THE FISHING.—An ancient custom long since prevailed at Great Yarmouth, but has been dropped for many years, of the fisher folk and others meeting in the old church for a "sermon of blessing on the fishing." On Wednesday, October 3, a successful attempt was made to revive this custom. Is anything known of the origin of this custom, which does not appear to have been noticed in "N. & Q."?

EVERARD HOME COLEMAN.

AN OLD PICTURE.—I have an old picture (about 250 years old), signed "L. H." I have sought through all works of reference with which I am acquainted without being able to find the artist's name. Can some kind reader give me the desired information? H. H.

ROBSART FAMILY OF SHEEN COURT, SURREY.—Can any of your readers give me any information concerning this family? Are they represented now, or was Sir John Robsart, the father of the unfortunate Amy (the Countess of Leicester), the last of the male line? Any information would be gratefully received by ALFRED RIMMER.

Christleton House, Chester.

AUTHORS OF BOOKS WANTED.—

Touchstone for Gold and Silver Wares. A curious and interesting little work, now very scarce, by "W. B., of London, Goldsmith," published in 1667. HIRONDELLE.

AUTHORS OF QUOTATIONS WANTED.—

"It is the one great woe of life to feel all feeling die."
A. S.

"When each, by curs'd *cabals* of women, strove
To draw th' indulgent king to partial love."
Dryden.

Where in Dryden? WALTER W. SKEAT.

Replies.

BIBLIOGRAPHY: PETER ANNETT.

(5th S. vi. 307; viii. 98.)

The following metrical portrait of this writer may be of interest to MR. BAILEY, if, indeed, it is not included among the "voluminous memoranda" which he already possesses:—

"*Satan* unseen, had through the Circle pass'd,
Imparting vigour to each sturdy Fiend.
Oft in the Breast of Youth and Age he slipp'd,
And Plenteous sow'd the Soul-ensnaring Seeds
Of Error and of Guilt; till, last he reach'd
His *Minion's* Bosom, where he oft had dwelt,
But not unhonoured; for his Minion oft
Had spread his Pow'r, and own'd his mighty Sway.
O aid me, Muse! O aid me to display
The various Talents of this Champion dire!
Too black for Mortal Pencil to describe
His Vices, and too great for lisping Youth
His Triumphs o'er the Family of GOD.
Meagre his Form, by Study worn, and Care,
For oft black Night had seen him deep immerg'd
In Study, and the blushing Morn had blush'd,
To find him earlier bent to spread the Bane
Of *Blasphemy*, than she to spread the Beams
Of Light and Comfort to the slumb'ring Globe.
Upon his Countenance, in wrinkled Pomp
Sat Care, and in his *leering* Eyes, appear'd
Sly Cunning, with her Mind ensnaring Wand.
Well knew he how his impious Thoughts to dress.
In Wisdom's semblance, and th' incautious Mind
To lead unheeding to the Paths of Death.
Nor *Doctor* sage, nor *Mitre-honour'd Priest*
He heeded, for he oft the Doctor sage
And Mitre-honour'd Priest had dar'd to Arms.
And as the most *Un-christian*, Christian King,
Dire LEWIS hight, had triumph'd in his Fall,
So triumph'd He in ev'ry new *Defeat*.
'Twas hence that *Satan*, burnt with curst Desire
To spread his Kingdom; gave him ev'ry Wile
To captivate the rude unthinking Crew;
And as a Token of his growing Worth
And growing Fame, he clad him with A-NETT.
AN-NETT his Emblem, and AN-NETT his Boast.
Hence mortals call'd him *Rete, Rete* dread!
Full of the Fiend he rose, and as he rose,
Display'd a Book, whose blushing leaves contain'd
Satan's dire Creed, and Statutes curs'd of H——."

—*The Robin-Hood Society: a Satire, with Notes Variorum.* By Peter Pounce, Esq. London, 1756, 8vo. p. 59.

To this is appended the following explanatory note:—

"The personage here introduced is not *un-notorious*. The World has known him *too well* to be ignorant what he is. But as there may be some who are not so well acquainted with him as they ought, the following Anecdote is subjoined for their Benefit, with the same View, as Descriptions of *Syrtes, Shelves* and *Rocks*, are, in the Journals of Mariners, that others may know how to *avoid* them. However incredible it may seem, this Person was once a *Schoolmaster:* But having in a Pamphlet attacked the Piece of the *Bishop of* LONDON, on the *Trial of the Witnesses*, with great Indecency and Blasphemy, he was obliged to quit his Employment. But, bad as his Principles were, he had some Friends, that supported him during his Loss of Business, and it is said, used their Interest so effectually, as to procure him a Place in a *public office*. In the above Pamphlet, we find him characterizing CHRISTIANITY by the Title of an *Old Hag*, who was daily losing ground among her Admirers; and the Religion of *Nature* was Queen *Common-Sense*, whose Dominion universally prevailed among the Wise. With respect to his *Ethics*, he is entirely of the Opinion of the Author of the *Characteristics;* his Sentiments of the *Soul* are borrowed from COLLINS; and his Invectives against *Christianity*, from *Billingsgate*. He is a Man of so much *Modesty* that he has frequently asserted in this *Society*, that he knows more of the Scriptures, than any *Bishop* or *Doctor* in *England*. He is so great a *Friend* to *Revelation*, that he asserts the *Scriptures* are a *Bundle* of *Contradictions:* That the *Story* of the *Fall*, was *cooked* up by MOSES on purpose to suit the *Palate* of the *Jews*, who were a gross unthinking *People:* That it was a *strange Story* of itself, but that the introduction of *Satan* into it, makes it the DEVIL *of a Story* indeed. Though he is possessed of all these Qualifications, yet the Man is so diffident, that he never speaks *without Book*, but always *reads* his Sentiments from a *Penny Memorandum-Book;* which is of as great Service to him, as the VADE-MECUM to a *Country Attorney*. Before I finish this Character, it will not be amiss to hint, that he has been said, to have acted as a *Teacher* among his *Brother-Infidels*, and to have given them a *Sermon* in their *own Way*. He was once a *President* of an INFIDEL-SOCIETY, who used to meet every *Sunday* Evening; but whether Fear of the *Civil Power*, or the Terror attending their Principles was the Cause, it is now dropped. Being one Day gravelled by a *Friend* of *Revelation*, he had the Candour of Ending the Dispute, by saying, 'That he acknowledged all his Objections were amply refuted, but that he had Others in *Petto*, which it was unsafe for him to produce.' Having thus given this curious Anecdote for the Benefit of the *Country-Reader*, I conclude, with assuring him that the Sentiments attributed to this * * FAMOUS Person, are copied *Verbatim* from a Manuscript Discourse of his against *Revelation*, and from Notes, taken as he was *Reading* his Works, in this GLORIOUS SOCIETY.

"R. SEWIL."

Lowndes attributes this volume to "Richard Lewis," by whom, indeed, the dedication "To the Reverend Mr. Romaine" is signed, with the statement that, when he first composed the piece, he did not "think proper to prefix his name as author, but substituted a fictitious one in its stead." In my copy I find the following MS. note on the fly-leaf:—

"There is some spirit in the Satire of this Book, and the speech of Otho in page 88 is very well worth committing to memory. I think some of the previous objections to Religion require more pointed refutation than the Satyrist has given:—indeed they are stated with a strength rather dangerous. J. DARWALL.

"Nov. 11th, 1811."

A few years later appeared a volume entitled—

"The History of the Robinhood Society, in which the

Origin of that Illustrious Body of Men is traced; the Method of managing their Debates is shewn; the Memoirs of the various Members that composed it are given; and some Original Speeches, as Specimens of their Oratorical Abilities, are recorded. Chiefly compiled from Original Papers." London, 1764, 12mo. pp. 246.

Here I find a further account of the subject of these notes:—

"Mr. Peter A-n-t.

"This Gentleman has made himself very *notorious*. He has been pilloried, fined, and imprisoned several Times, for his ardent Zeal in inculcating the *true Religion*, and his laudable Endeavours to prove Moses a Bl—h—d, and the Christian Religion a mere Ch—t, intended to affront the common sense of Mankind. Strange! that so zealous a Reformer should be punish'd, instead of being rewarded! and that Mankind are still blinded by Prejudice, which this Gentleman would remove, and still hamper'd by the Shackles of Religion, which he would knock off! He was formerly a Schoolmaster, after that Clerk to a Merchant; then, he had some Employment in a public office, and for these twelve Months past, he has enjoyed a Place in *Bridewell*. What he intends to do now, I know not. He was for some Years a main Pillar of the Robinhood Society, and used to read his Productions to the Members, instead of speaking Extempore. As an Orator, he is to the last degree contemptible, having a tame and lifeless pronunciation, and a mean and insipid action. His Abilities are, however, far from indifferent, but it is a pity that Age and Experience should not have taught him discretion enough—to refrain from insulting the Religion of his Country."—P. 152.

It may be gathered, from the volume I have cited, that the "Robinhood Society" was an association of Deists who met for the purpose of discussing theological questions; that it derived its name from the sign of the house, the "Robinhood and Little John," in Butcher Row, where a room was appropriated for its reception every Monday evening; that it was founded as far back as 1613 by Sir Hugh Myddleton, under the style of "The Societie for Free and Candyd Enquirie"; and that several pamphlets for or against it had recently called public attention to its merits and objects.

William Bates.

Birmingham.

[Mr. Forster, in his *Life of Goldsmith*, p. 252 (ed. 1848), says that the Robin Hood Club, "with which the connexion of Burke's eloquence may make it famous still," met near Temple Bar. Mr. Timbs, in *Club Life in London*, states that the place of meeting was Essex Street, in the Strand, which *is* near Temple Bar. In Boswell's *Johnson*, the author says (p. 684), "I mentioned a kind of religious Robin Hood Society, which met every Sunday evening at Coachmakers' Hall for free debate." The hall is in Noble Street, Foster Lane.]

Count d'Albanie (5th S. viii. 28, 58, 92, 113, 158, 214, 274.)—Under "Count d'Albanie" (*ante*, p. 214), I find mention made of Prince Charles Edward having created his illegitimate daughter Duchess of Albany, and the writer, M. E. V., quotes from Mr. Townend's interesting book the following:—"If illegitimate heirs of James II. do exist (a Count of Albany has been sometimes mentioned), they descend from Prince Charles's mistress, Clementina Walkenshaw." The answer is simple. No descendant of Clementina Walkenshaw ever assumed the title of Count of Albany. It would have been impossible. That title was "le titre de voyage" given by James VIII. to his son, Prince Charles Edward, which title no child descending from an illegitimate daughter of that prince could assume. The prince created his illegitimate daughter Duchess of Albany, as his predecessor, Charles II., created his illegitimate daughters duchesses, but none of their children assumed any title which had been adopted by the Crown.

With regard to the descendants of Clementina Walkenshaw, I may mention one (the last) with whom I was personally acquainted for some years before his death, and that was a Baron Rohenstart, a Swedish nobleman, who was said to be a grandson of Clementina Walkenshaw, and I have no reason to believe that he was not, whose father, Baron Rohenstart, it was stated, was married to the daughter of Clementina Walkenshaw, which also I have no reason to doubt. Their son bore the names (as Christian names) of Charles Edward Stuart prefixed to his own family name of Rohenstart, which also I see no reason to dispute. He was first introduced to me as Baron Rohenstart in Prague, in the Casino, the club of the nobles of Bohemia, of which he was also a member. But he never assumed the title of Count d'Albany. Had he assumed any title from his mother, it must have been Duke of Albany, not Count, which was the title of his royal grandfather, which he could not do; and the title of Duchess of Albany did not extend to her children, male or female, but expired with her, and therefore Baron Rohenstart never assumed it, and was contented with the title which he inherited from his father.

With regard to the question of "by whom, and on whom, and where, the title of Count d'Albanie was conferred," I regret very much that I am not in a position to inform your correspondent M. E. V.

In answer to the question (*ante*, p. 274), "Who then was Count Rohenstart?" Baron Rohenstart, who died from injuries caused by the upsetting of a stage-coach in which he was travelling from Edinburgh to Inverness, which took place in 1854 near Dunkeld, and who was interred in the cathedral there, was the same as stated above, the son of Baron Rohenstart, a Swedish nobleman. How in the inscription on his tomb he came to be called Count Rohenstart I cannot understand;* and certainly the gentleman spoken of by J. C. never

* As far as I can ascertain, there is no Count Rohenstart in Sweden, neither is the title found in the *Almanach de Gotha*.

assumed the title of Count Rohenstart or Count d'Albany. During my acquaintance with him we often conversed about Scotland; and as he had been accustomed to visit that country from time to time, we talked frequently about its history (which was generally brought about by me, as I had heard, many years before I became acquainted with him, that he was the grandson of Clementina Walkenshaw, though delicacy prevented me from touching on that subject, as he did not; neither did he ever allude to his relationship with the Stuart family, or to the fact that he bore as Christian names Charles Edward Stuart).

In answer to the next paragraph relating to the late Count d'Albanie (John Sobieski Stuart), it is rather strange to me, as I am in an exceptional position to know better than any living person the life, and history, and habits of the late John Sobieski Stuart, Count d'Albanie—not only for "twenty-five years," but for nearly three times twenty-five years—and I never knew him sign himself "Count Stuart." In fact, it is next to impossible that he could, for reasons unnecessary to mention. John Sobieski Stuart, Count d'Albanie, he was, but not "Count Stuart."

In the annals of history there never was, as far as I know, but one Count Stuart; and he had been obliged to leave the land of his fathers in consequence of his loyalty, and left with nothing but his sword, of which he made such good use in the service of Austria that he carved his way, not only to the rank of full general, but had the title of Count conferred on him by the Emperor of Austria as an additional reward; and his monument may be now seen in the capital of Bohemia.

The late John Sobieski Stuart signed himself simply "d'Albanie." Several letters which I have in my possession are addressed to him as "Count Stuart," but it always displeased him.

In the "romance of history" with which J. C. concludes,—who was, it would appear to general readers, an intimate friend of the late Count d'Albanie, although I cannot recognize one in him,—he mentions a very remarkable circumstance in connexion with "John Sobieski, Count Stuart," respecting a certain picture painted by Sir W. C. Ross.*

In describing the engraving in his possession, he says:—"Across his shoulder is slung a regal crown, the top of which shows. I believe this is a correct heraldic display of a *pretence*. At the time of his death it fell down to the floor, but was not injured, nor was the glass broken," &c.

In this description is to be found the true definition, not of the "romance of history," but of fiction. The brooch, in the first place, never belonged to the late Count d'Albanie, but to his brother, the present Count d'Albanie, in whose possession it is. It is no "heraldic display of a *pretence*," because such an ornament as a Highland brooch—which the one alluded to as "a regal crown" by J. C. is—never figured as a bearing in heraldry; and it is not "slung on the shoulder" of the Count d'Albanie, but fastens the wing of the plaid on the left shoulder in Sir William Ross's beautiful painting, and which brooch is a composition of two antique brooches found, one in the Ise of Skye and the other in the Isle of Isla; the rim, or outer circle, from the former, and the centre from the latter isle, are surmounted by a fine white cairngorm.

This extraordinary fiction must have been concocted by some mystifier of J. C., because he could not ever have had an opportunity of knowing anything about what he has written, inasmuch as the article he describes as a "regal crown," and represented by J. C. as being slung on the shoulder of the Count d'Albanie, was not in his possession. The brooch is in its original crimson morocco *étui*, beside a similar one which contains the little gold diadem† which the Princess Louise de Stolberg wore on her marriage, and which was placed on her head by her bridegroom, Prince Charles Edward Stuart.

REQUIESCAT IN PACE.

BELL OF PAISLEY ABBEY (5th S. viii. 308.)—If this bell ever came to Durham, which I think very unlikely, it has disappeared, either by removal or recasting. For the present inscriptions on the cathedral and other bells, see *Gent. Mag.*, Sept., 1865. J. T. F.

PAGANINI (5th S. viii. 309.)—There is a very good biography of this most gifted violinist upon record in vol. ii. of the *Biographical Magazine*, published, in 1854, by Passmore Edwards, 8, New Bridge Street, Blackfriars. FREDK. RULE.

FUNERAL SERMON (5th S. viii. 224.)—This sermon is well known in Norfolk and elsewhere, and, if I mistake not, has often been printed. My copy of it has a MS. note, which states that the sermon was "printed in the *British Magazine* for November, 1750," and that a MS. copy of it "was found in an old wall pulled down at Wisbeach in 1823."

The words "High Constable of *Disthurdsed*" should, of course, be "High Constable of Diss Hundred." In other respects L. C. R.'s copy corresponds almost exactly with mine, which also is in manuscript. For my part I admire the sermon. I admire its plain and straightforward eighteenth century divinity, so different from that of our own day. But is the sermon genuine, or

* Painted for the late, and now in the possession of the present, Lord Lovat, at Beaufort Castle.

† Both in the possession of the present Count d'Albanie.

only *ben' trovato?* This is a question I have never seen answered. A. J. M.

It was published in Mary Midnight's *Midwife's Magazine*, 1751. A version different in several respects appeared in the *Attic Miscellany* and in the *Wit's Magazine*, 1784. From this later and garbled version the copy sent to you by L. C. R., and printed in your columns, has been taken. The *Attic Miscellany* states that it was "preached on Michaelmas Day, 1736, by Mr. Hin"; but all the other publications say it was preached by "the Rev. Mr. Moor, Minister of Burston," and give no date of its delivery. In one part of the discourse the preacher refers to his having some time previously preached a funeral sermon on the transcendant virtues of Mrs. Proctor. I should like to know if that sermon on the good lady was ever printed, and where it is to be found, as I have for some time past been forming a collection of quaint and droll sermons. JAMES H. FENNELL.

Red Lion Passage, London, W.C.

I have in my possession a printed copy of this sermon, to which is appended the following note:

"The above odd sermon is said to have been actually preached many years since in the parish church at Burston, a small village near Diss, in Norfolk. Most of the names mentioned in this *oration* are now standing in the register books of the said parish."

My copy of the sermon was printed at Diss, in 1846, where I believe I purchased it some thirty years since. GEORGE SEXTON, LL.D.

This curious sermon is given at p. 219 of Carpenter's *Penny Readings*, Dec., 1865, though somewhat curtailed. H. G. C.

Basingstoke.

GREGORY CLEMENTS, THE REGICIDE (5th S. viii. 228.)—In Ludlow's *Memoirs* there occur short accounts of some of the king's judges. I transcribe the passage about Gregory Clements. It would seem therefrom that he was a citizen of London; but I apprehend that it by no means follows that he was a member of a London family.

"Mr. Gregory Clement being the next that suffered, was a citizen and merchant of London, who by trading to Spain had raised a very considerable estate. He was chosen a member of the parliament about the year 1646, and discharged that trust with great diligence, always joining with those who were most affectionate to the commonwealth, though he never was possessed of any place of profit under them. Being appointed one of the commissioners for the trial of the king, he durst not refuse his assistance in that service. He had no good elocution, but his apprehension and judgment were not to be despised. He declared before his death, that nothing troubled him so much as his pleading guilty at the time of his trial, to satisfy the importunity of his relations, by which, he said, he had rendered himself unworthy to die in so glorious a cause."—Edit. 1771, p. 409.

MABEL PEACOCK.

Bottesford Manor, Brigg.

The arms of Clements, as borne by the Earl of Leitrim, are: Argent, two bends wavy sa., on a chief gu. three bezants. Crest: A falcon, close, ppr., belled or. Supporters: Two stags ppr., the dexter with a trefoil slipped, vert, in the mouth; the sinister plain, collared or. Motto, "Patrium virtutibus." HIRONDELLE.

THE BEAUMANOIR MOTTO (5th S. viii. 188.)—"Beaumanoir, bois ton sang, ta soif te passera." These are the words heard by Beaumanoir himself, when he was sore athirst, in the midst of the Combat of the Thirty, at Auray. A. J. M.

CARVERS IN ORDINARY TO THE KING (5th S. viii. 229.)—There used to be four of these officers. In 1687 they were William Champeis, Esq., Clement Saunders, Esq., Sir Richard Brown, Bart., and Esquire Loving, with a salary of 33*l.* 6*s.* 8*d.* each per annum. They were classed as his Majesty's servants above stairs, under the Lord Chamberlain. In Debrett's *Royal Kalendar* for 1782 the king's carvers were stated to be Messrs. John Fowle, J. Grove, Wm. Fordyce, and Wm. Edwards. In this year Burke carried his celebrated bill for reforming the royal household, and the carvers in ordinary were amongst the officers dismissed. It is probable that this was one of the reforms in the royal household suggested by the king himself. The office of carver to the king in Scotland was not discontinued, for Adolphus, in his *Political State of the British Empire*, 1818, states that the office was then held by Sir John Anstruther of Anstruther. EDWARD SOLLY.

ARMS (5th S. viii. 249.)—If the arms are gules, and the "lozenges oval" are or, they will be the arms of the fine old family of Nigel or Fitz Nigel, Baron of Halton, who bore them lying fess-wise as described. They are generally diminished in size as they go downwards; and though four is, I believe, correct, I have seen them both three and five in number. Old glaziers are by no means infallible. They were quartered by the De Eures and other families. P. P.

BLOOMING OF VARNISHED PICTURES (5th S. viii. 268.)—The cause of varnish blooming, as it is termed, is due to a sudden chill or change of temperature occurring before the varnish is thoroughly set. Picture varnish is prepared from mastic or copal resin, dissolved in a volatile oil. If the volatile particles are checked in the process of drying, they fog or cloud the surface of the picture upon which the varnish is laid. The late Mr. George Field, who devoted his life to the study of the chemistry of colours, varnishes, &c., states, in his *Rudiments of the Painter's Art*:—

"It is eminently conducive to good varnishing, in all cases, that it should be performed in fair weather, whatever varnish may be employed, and that a current of

cold or damp air, which chills and blooms them, should be avoided."

I have some personal experience that blooming rarely or ever takes place if the varnished picture be kept in a dry, warm, and steady temperature, until the glaze is fairly hardened. With small cabinet works this is easily accomplished. Not so, however, with pictures of magnitude. Few persons have the skill to manipulate them or the necessary appliances for keeping up a regular heat, it may be for days and nights together, to ensure success. I could point to several fine collections displayed on the cold walls of uninhabited rooms, often streaming with moisture, which penetrates the canvases at the back, and lurks there unsuspected long after the return of what may be considered dry weather. Indeed, oil pictures suspended in fireless rooms are rarely free from some taint of humidity hanging about them. If varnishing takes place under such conditions, it can only end in disappointment. It is of the first consequence that the picture should be dry throughout, and the safest course to pursue is to operate only in the finest summer weather.

JOS. J. J.

ARCHBISHOP DUNSTAN AND MAYFIELD (5th S. viii. 268.)—When I saw Mayfield last, in 1844, it, like Netley Abbey in those days, was sadly desecrated by Cockney picnic parties and "the popping of ginger-beer." The relics exhibited were very apocryphal indeed. First and foremost, of course, were the tongs wherewith the saint gripped the nose of the evil one—a smith's implement of no particular date; the sword of St. Dunstan(!), which I remember was a fine rapier, with an embossed and inlaid hilt, of the time of James I.; and a square petard of cast iron, probably employed by the Parliamentary soldiers in the Great Rebellion.

W. J. BERNHARD SMITH.

Temple.

It is mentioned that he built a wooden church at Mayfield, and adjusted its orientation by pressing it with his shoulder, in *Memorials of St. Dunstan*, ed. W. Stubbs, pp. 204, 342, Lond., Rolls Ser., 1874.

ED. MARSHALL.

THE FIELDFARE: DOES IT BUILD IN THE BRITISH ISLES? (5th S. viii. 286.)—The following statement occurs in Yarrell's *History of British Birds* (1848), vol. i. p. 190:—

"Some instances have occurred of their breeding in this country; and Pennant, or the editor rather of the last edition of the *British Zoology*, mentions two instances that came to his knowledge. More recently, a nest has been found in Kent, and others in Yorkshire and Scotland."

Prof. Newton, in his edition of the *British Birds* (vol. i. p. 273), says, "Some supposed instances of the fieldfare breeding in this country have been recorded, but not one that seems to be free from reasonable doubt."

WM. PENGELLY.

Torquay.

The editor of Bell & Daldy's edition of White's *Natural History of Selborne* says that several instances of the fieldfare breeding in Scotland are recorded (see note to Letter xxviii.).

JOHN CHURCHILL SIKES.

Godolphin Road, Shepherd's Bush, W.

NAPOLEON I. (5th S. vii. 7.)—From a communication in 1st S. viii. 30 it would appear that the adoption of the bees, or rather *fleurons*, found in the tomb of Childeric, must be attributed to a whim of the emperor, who desired a more ancient emblem than the fleur-de-lys.

I can scarcely believe that the emperor had no other object in view than the mere gratification of personal vanity. Far more probably he realized the wisdom of the saying, "Out of sight out of mind," and aimed at the obliteration of an emblem so suggestive of the former royal line.

G. PERRATT.

OLD WORDS WITH NEW MEANINGS (5th S. vii. 424.)—MR. DAVIES seems not to know of two very excellent works on this subject, Archbishop Trench's *Select Glossary of English Words used formerly in Senses different from their Present* (Macmillan, London) and *A Scripture and Prayer Book Glossary: being an Explanation of Obsolete Words and Phrases in the English Bible, Apocrypha, and Book of Common Prayer*, by the Rev. John Booker, A.M. (Dublin, Hodges, Smith & Co.; London, Hamilton, Adams & Co.). Dr. Trench's work is, as he calls it, only "select," and could be augmented by many hundreds of examples; but it is an extremely interesting introduction to a study which is quite necessary to the right understanding of many of the finest passages in the works of the earlier English writers. The works of Shakspere are teeming with words which are still in common use, but which are used by him in senses quite different from, and indeed often the very opposite to, those which they now represent. A complete list of such words, on the plan of Dr. Trench's *Glossary*, would be of the greatest use to all students of English literature.

ROBT. GUY.

Shawlands, Glasgow.

ROBERT MONTEITH (5th S. viii. 246.)—Having, in a work published by me some thirty years ago, given publicity to the statement referred to by MR. LE BOUTILLIER, that Robert Monteith, canon of Notre Dame, assumed descent from the family of "Salmonet," his father being a Stirlingshire fisherman, I embrace the present opportunity of repairing an act of injustice. The descendant of Robert Monteith's brother, my late honoured friend Sir James Stuart-Menteth, Bart., greatly

interested himself in the history of his house, and the result of his inquiries he has embodied in a paper published in the *Herald and Genealogist* for 1868. Sir James shows that Robert Monteith, or Menteth, was eldest son of Alexander Menteth, an opulent merchant-burgess of Edinburgh, descended from the Menteths of the family of Randifurd and Kerse. The house of Menteth sprung from Walter, High Steward of Scotland, by his wife, the Countess of Menteth. Through the families of Wauchope and Sandilands the canon of Notre Dame also possessed a distinguished maternal descent. Under no temptation to fabricate a pedigree, he was, if moved by ambition, likely to have chosen a more distinguished title than that of "Salmonet." In his contribution to the *Herald and Genealogist* Sir James Menteth shows that there was a farm called Salmon-hill on the Kerse lands; and in his *History of the Troubles* the canon names Salmonet in connexion with the lands of Airth and others bordering the Forth. But the truth is every place on the shore where salmon nets were laid down seems to have been designated in connexion with the circumstance. We find that the proprietor of Kerse had the right of fishing salmon in "aqua de Carron" (*Inquisitiones Speciales*, Stirling, 278). As in the canon's birth-brief Alexander Menteth, his father, is styled "Salmoneti in Lothiana comarchus," it is probable he had purchased the right of fishing salmon in the Forth, such as that which his ancestors enjoyed in the Carron. CHARLES ROGERS.

Grampian Lodge, Forest Hill, S.E.

"MACMILLAN" AND NIEBUHR (5th S. viii. 199.)—It may be questioned whether "Niebuhr is the only German politician ever quoted among us," seeing the life of the great statesman and minister Von Stein, by Dr. Pertz, is well known to all who are conversant with the modern history of Prussia, and with the radical reforms and improvements effected by his unwearied efforts in the internal condition of the state. J. MACRAY.

Oxford.

LATIN AS A UNIVERSAL LANGUAGE (5th S. viii. 67, 132.)—On the founder's day at Charterhouse (December 12), 1870, the Latin oration was delivered by the senior scholar on the foundation, Mr. H. S. King. This gentleman used throughout not merely the continental pronunciation of the vowels, but the old Roman method, in which *c* and *g* were hard and *j* reverted to the sound of *i*. "Masculos illos ac vere Romanos ausus sum revocare," said the orator, and the words were received with marked applause; but of course there was some difference of opinion as to the change thus suddenly effected. I fancy that *skiliket* (for *scilicet*) would have made me wince. Since the foregoing was written, much has been done in the same direction, and notably a set of rules for the new pronunciation has been drawn up and circulated by the head masters of our greater public schools. F. S.

Churchdown.

When first travelling in Hungary, Transylvania, and Bavaria, I found the Latin language of some use among priests. In Tyrol I have come across many German students who were able to converse in Latin. The English pronunciation of Latin is absurd, and would not be understood in any part of the Continent. This remark applies also to our pronunciation of Greek. R. S. CHARNOCK.

RADISH FEASTS (5th S. viii. 248.)—I should like to know something more about radish feasts. Entertainments with this name occur at Andover. I have in my possession a folio volume, which contains the proceedings "of the Company of Haberdashers of the Town of Andover, in the County of South'ton, in the year of our Lord 1715, and in the 2nd year of the Reign of King George," down to about 1807. Between its leaves have been left several loose papers, one of which is the account of the chamberlains from 1796 to 1799. Among the disbursements appear—

"1796, March 13, Mr. Baily, as customary for *radishes*, &c., 1*l.* 1*s.* 1797, Aug. 7, Mr. Collyer, as do., 1*l.* 3*s.* 6*d.* 1799, March 18, paid Mr. Foyle for *radishes* as ordered, 2*l.* 2*s.*: and on 1st April, 1799, examined and found correct, John Bailey, Master Warden."

From the admissions I find that all these persons were innholders, that the feast or entertainment was usually held on the day of the election of officers, and the person who supplied it was chosen by ballot. SAMUEL SHAW.

Andover.

"PARLIAMENT OF ROSES" (5th S. vii. 329.)—The following extract from Chéruel, *Dictionnaire des Institutions de la France*, 1855, may be acceptable to E. C. O. It comes under the head of "Redevances féodales":—

"La *baillie des roses* était une de ces redevances. Les pairs de France offraient au parlement de Paris des roses en avril, mai, et juin. Le parlement, qui représentait le roi, recevait cet hommage comme marque de sa suzeraineté. Pendant un jour d'audience à la grand' chambre, le pair qui devait la *baillie des roses* faisait semer de roses les chambres du parlement, et faisait porter devant lui sur un plat d'argent des roses et autres fleurs artificielles qu'il offrait aux magistrats. La cérémonie se terminait par un festin offert aux présidents et membres du parlement. Cet usage a subsisté jusqu'à la fin du 16e siècle. Il existait des usages analogues dans d'autres parlements. A Toulouse on offrait au parlement des boutons de roses; à Rouen, les magistrats municipaux présentaient à l'échiquier un chapeau de roses et de violettes."

May I request that my name be added to the list of collectors of book-plates? DITCHFIELD.

"A Dialogue between an Aspirant for Dramatic Honours and a Professor," &c. (5th S. viii. 248.)—The dialogue is given in *The Academic Speaker*, by A. M. Hartley, p. 294, under the name of "Patent and Dowlas," and is there said to be by Carey. Robt. Guy.

Shawlands, Glasgow.

Edmund Waller (5th S. viii. 248.)—This marriage is not to be found in the very full pedigree of the Waller family recorded in Berry's *Pedigrees of Co. Bucks.* But a second cousin and namesake of the poet, who died 1696, Edmund Waller, of Gregories, co. Bucks, is there stated to have taken for his second wife Lucy, dau. of Sir Richard Grubham *Howe*, Bart. H. W.

New Univ. Club.

London to Rome (5th S. viii. 249.)—J. R. should consult Paulus Hentznerus, *Itinerarium Germaniæ, Galliæ, Angliæ et Italiæ*, Norimbergæ, 1612, sm. 4to, or Breslæ, Eyringius, 1617, 4to. (Other editions, Norimbergæ, 1618, 8vo.; *id.*, 1629, 8vo.; Lipsiæ, 1661, 8vo.) I think he would also derive interesting information from the following:—*Sensuyt le Chemin de Paris à Lyon, de Lyon à Venise, et de Paris à Romme par Lyon. Item le Chemin de Paris à Romme par les haultes Allemaignes, avec le Chemin depuis Lyon jusques en Jherusalem.* Paris, Nyverd, no date, sm. 8vo., black letter. Henri Gausseron.

Ayr Academy.

The Welsh Equivalent for Lammas Day (5th S. viii. 288.)—In an English and Welsh dictionary in my possession, by Thos. Edwards (Caerfallwch), Lammas is defined as "y dydd cyntaf o Awst, *dydd degwm wyn.*"

R. P. Hampton Roberts.

Renneville on the Bastille (5th S. viii. 307.)—I should like to supplement Mr. Knight's query by asking whether Renneville's book is at all to be relied on as a narrative of facts. The writer afterwards settled in England, and, I believe, was knighted by George II.; but I am inclined to think, with the author of the article upon him in the *Biographie Universelle*, that his stories are "peu vraisemblables."

His account of the English prisoners in the Bastille might be tested without much difficulty. He finds there, amongst others, Mr. Stinkson, a broker or banker; Thomas Burnet, a nephew of the Bishop of Salisbury; and Bromfield, a Quaker, physician to the queen of James II. at St. Germain. C. Elliot Browne.

John Locke (5th S. viii. 307.)—The anecdote relating to the conversation between Dr. Barrett and Dr. Kyle is evidently without foundation. Locke was expelled from Christchurch, Oxford, on the 15th of November, 1684, by the express order of Charles II., as conveyed to Dr. Fell by Lord Sunderland on the 11th of November, 1684. Three reasons for this act have been given: Locke was a person "who had belonged to the late Lord Shaftesbury"; he was said to "associate with the factious and disloyal" in Holland; and it was said that he was the author of a book which denied the divine right of kings.

None of Locke's works were published till some years subsequent to the date of his expulsion from college, therefore no passage in any *editio princeps* could have led to that act. In Mr. Christie's *Life of Lord Shaftesbury*, 1871, i. 261, there is a letter of Locke's to Lord Pembroke, dated December 3, 1684, in which Locke says, "I do solemnly protest in the presence of God that I am not the author, not only of any libel, but not of any pamphlet or treatise whatever in part good, bad, or indifferent." Dr. Barrett must have known full well that the book which Locke did not write had nothing to do with his expulsion; and if he made the reply attributed to him, he was in fact making fun of his adversary by asserting that he had not read the *first* edition.

The periodical in which the correspondence with Bishop Fell is inserted, called the *Student*, was printed at Oxford in 1750, not 1701. It was a monthly journal, of which the first five numbers were called the *Oxford Monthly Miscellany*; after that it was styled the *Oxford and Cambridge Monthly Miscellany.* Edward Solly.

"Peuesy" (5th S. viii. 288.)—Your correspondent has mistaken the reading of this sentence. Drawn out at length, it runs thus:—"Item pratum sepale pertinens ad eandem ecclesiam valore per annum xls."; and taking *sepale* as the equivalent for *separale*, a use which it often serves (see Ducange, *sub voce*), the meaning in English is:—"Also a meadow, separated from other lands, belonging to the same church, of the yearly value of forty shillings." Edmund Tew, M.A.

Early Seventeenth Century MS. Sermons (5th S. viii. 281.)—In reply to Dr. Sparrow Simpson's inquiry whether the story which he quotes from a MS. sermon is original or not, the following, which very closely, though not exactly, resembles it, may be mentioned.

In Zuinger's *Theatrum Vitæ Humanæ*, lib. iv. vol. vii. p. 1910, Basil., 1586, there is this:—

"Satyrus, Eumelus et Prytanis, Parysadæ Bosphori Cimmerii regis filii (horum enim nomina sequenti seu historiæ, seu fabulæ, quidam veluti larvas induxere), de regno contendebant, quod sibi virtute et patris defuncti benevolentia deberi pro se quisque asserebat. Ariopharnis Thracum regis consilio uti patris cadaver e sepulchro eruant, arbori alligant, arcu contendunt, ut qui parentis cor sagitta transfixisset verus regni hæres prædicaretur. Major mediusque natu directis arcubus, ille quidem guttur, hic vero pectus medium, illaeso adhuc corde, transfigit. Natu minimus Eumelus, etsi spes adhuc

scopum attingendi superesset, crudelitatem et impietatem tantam detestatas, regno se fratribus cedere malle dixit, quam in patris cadaver impie sævire. Hoc audito rex ille barbarus dignum esse prædicavit, qui solus patri in regno succederet: cum et virtute et paterna benevolentia cæteris duobus se superiorem esse hoc ipso manifestavit. Quinetiam fratribus duobus hoc judicium reprehendentibus Eumelum armis suis eo usque juvit, quoad Satyro et Prytani interemptis regno potitus est. Ne exemplum hoc ἀδίκημα esset, nominibus ex Diodoro mutuatis cohonestavimus, qui de horum fratrum bellis lib. xx. fuse tractat."

This is inserted in Beyerlinck's *Magnum Theatrum Vitæ Humanæ*, tom. iv. p. 407, A. Lugd., 1665.

Cornelius à Lapide, in his *Commentary* on 3 Kings iii. 25, makes use of the story in an abridged version, and subjoins this remark:—

"Sed Diodorus præter nomina Ariopharnis et filiorum regis Cimmeriorum nil tale habet; quare mihi idipsum de fide historica suspectum et mythicum videtur."

ED. MARSHALL.

Sandford St. Martin, Oxon.

The story mentioned by your learned correspondent DR. SIMPSON, concerning the ancient worthy who lived in perplexity and died in doubt about his lawful issue, is the subject of a ballad, probably published about the beginning of the seventeenth century, under the title of "A Pleasant History of a Gentleman in Thracia, which had four sonnes, and three of them none of his own: shewing how miraculously the true heire came to enjoy his inheritance."

This broadside, which was reprinted in 1847 in Mr. Payne Collier's *Book of Roxburghe Ballads*, sets out with a statement that the story was obtained from an ancient chronicle. After giving an animated description of the course of events, and showing how the application of the test turned to the advantage of the youngest, or fourth, son—not the *third* as in the sermon—the narrative concludes thus:—

"The judges seeing his remorse,
They then concluded all
He was the right; the other three
They were unnaturall.

And so he straight possessed the lands,
Being made the heire of all;
And heaven by nature in this kind
Unto his heart did call.
His brothers they did envy him,
But yet he need not care,
And of his wealth, in portions large,
Unto them he did share."

WM. UNDERHILL.

SEAL IMPRESSIONS WANTED (5th S. viii. 267.)—In Hartshorne's *Historical Memorials of Northampton*, 1848, p. 1, is a cut of a seal which appears to be that inquired for by MR. GLENN. It reads: SI . REGIS . EDWARDI . ADRECOGN . DEBITORVM. The book was published by Abel & Sons, Northampton, and J. H. Parker, London. SAMUEL SHAW.

Andover.

PEN FROM AN ANGEL'S WING (5th S. viii. 66, 154, 337.)—Compare—

"There are no colours in the fairest sky,
So fair as these; *the feather whence the pen*
Was shaped, that traced the lives of these good men,
Dropt from an angel's wing: with moistened eye,
We read of faith, and purest charity,
In statesman, priest, and humble citizen.
Oh! could we copy their mild virtues, then
What joy to live, what happiness to die!
Methinks their very names shine still and bright,
Satellites turning in a lucid ring,
Around meek Walton's heavenly memory!"

These lines are by Wordsworth, and are to be found in some editions of the *Lives* of Walton and Cotton. JOHN COLLINS FRANCIS.

E FINAL (5th S. viii. 46, 234.)—MR. HARDY, I think, is not quite right in assuming the *e* in *bane* had the function of protecting the length of the preceding syllable, nor do I think MR. WARD's representation correct. We should always be careful not to confound sounds with letters, and this *e* I consider to be a letter or a mere sign that the preceding vowel is meant to be long, just as in German an *h* is employed after such a vowel.

There was no mark for the length of a syllable in Anglo-Saxon; the numeral *one*, for instance, was written *an* and *on*, and only at a later period the final *e* was adopted as an indication for the length. At this time a great change took place in the pronunciation of many words. There was a striving to lengthen all accented short syllables, particularly when an unaccented one followed in the same word. So *tăkĕ* became *tăkĕ*, and afterwards *tāk* (written *take*); *măkĕ*, from *magan*, became *māke*; and *lătĕ* became *lāte*. The same change took place with our example; the A.-S. *bana* (*bănă*) became first *bănĕ*, and afterwards *bāne*. At the time of these changes in the pronunciation, other words changed their orthography. There were many monosyllables with a long vowel, as *an* or *on*, pronounced *ān* and *ōn* (now *one*). These words now received an *e* after the consonant, of course at a time only when the final *e* in the above given examples was mute, so that it could really be considered as a sign for the preceding length, which might be substituted by an accent or any other means. F. ROSENTHAL.

Hanover.

"SHAKESPEAREAN" OR "SHAKESPEARIAN" (5th S. viii. 41, 136, 160, 273.)—I think there are one or two things in MR. MARSH's answer to me which may be rejoined to. The adjective *Shakespearean* with *e* is not, as MR. MARSH seems to think, an invention of my own. I have seen it in print several times, though I know it is not common. But of more importance is it that I doubt whether MR. MARSH's examples are in point, for this reason, that they are either purely Latin words or the English forms of such words, and

not in themselves English. Of the latter class is *Grecian*, which is simply the English form of *Grecianus*, and so formed of course from *Grecia*, and not from *Greece;* so also with *Cretan:* while *Radclivianum* and *Walpoliana* are of the former class, formed from the Latin names *Radclivius* and *Walpolius*, not from the English ones.

But the fact is that I have myself misled MR. MARSH into believing that I wished (strictly speaking) to put the ending *-ean* to Shakespeare. It is not so. The *e* is not the *e* of the ending, but the *e* of the name, and the ending will be *-an*, which I take to represent *-ian* with the *i* sunk in the preceding *e*. And so it would be with *Gladstonean*, which MR. MARSH is right in giving to me for consistency's sake. With his general remarks on *-ian* and *-ean* I thus quite agree. The final *e* marks the lengthening of the preceding vowel, and is not entitled, as MR. MARSH says, to give the same suffix as the diphthong and long vowel.

If my theory is correct, we are enabled to form the name from the adjective. In the present case, if we only saw MR. MARSH's adjective *Shakespearian*, how should we know whether he used an *e* or not? whereas *Shakespearean* at once gives us the spelling which he believes correct.

It seems to me then, speaking shortly, that—as is also MR. MARSH's opinion—the ending of "name-adjectives" is always *-ian;* but that, in adding this to such names as end in a vowel, the *i* should be dropped instead of that vowel. MR. MARSH could hardly make *Novellian* the adjective of the name *Novello*, which on his theory would be necessary.

CHARLES F. S. WARREN, M.A.

Bexhill.

FOLK-SPEECH (SOMERSETSHIRE) (5th S. viii. 44, 275.)—I observe that in a glossary of words and phrases in use in Somersetshire, issued under the auspices of the Somerset Archæological Society in 1873, we have the following as in Dorsetshire:—Devil's cow; dish-wash or dippity washty; dumbledore; dunnick; holme-screech, not *home*-screech; hoop; meat-weer; reddick or ruddick; reremouse; skitty; snag; stout; swallow-pear; wash-dish; wood-quist, not *guest*. Other folk-names of the same character from this county are:—

Bee-bird.—The whitethroat.
Bedfly.—A flea.
Bell flower or *bell-rose.*—A daffodil.
Biddy's eyes.—Pansies.
Birds'-pears.—Hips and haws.
Blackymoor's beauty.—Sweet scabious.
Bumtowel.—Long-tailed tit.
Butter and eggs.—Toadflax.
Colley.—Blackbird.
Crewel.—Cowslip.
Devil-screech.—The swift.
Fairy, fare, vare.—A weasel.
Fitch, fitchet.—A polecat.
Flittermouse.—A bat.
Fuz-pig.—Hedgehog.
Gilten-cup.—Buttercup.
Gool-french.—A goldfinch.
Granfer-giggles.—Wild orchis.
Hag-mal.—A titmouse.
Hag-ropes.—Wild clematis.
Halse.—Hazel.
Hay-sucker.—The whitethroat.
Kamies.—Rest-harrow.
Ladies'-smock.—Bindweed.
Lumper-scrump.—Cow parsley.
May-bug.—Cockchafer.
Oak-web.—Cockchafer.
Pink-twink.—Chaffinch.
Proud-tailor.—Goldfinch.
Rain-pie.—Woodpecker.
Rams'-claws.—Crowsfoot.
Seven-sleeper.—Dormouse.
Singlegus.—The orchis.
Skir-devil.—Black martin, swift.
Snap-jack.—Stitch-wort.
Stare-basin.—Glow-worm.
Titty-todger.—A wren.
Windle-thrush.—Redwing.
Woodwall.—Woodpecker.
Zappingale, zapper, or *zuckle.*—Woodpecker.

JAMES COLEMAN.

Allerton Rectory.

SPECIAL COLLECTIONS OF BOOKS: HIGHWAYMEN (5th S. vi. 483, 544; vii. 40, 153, 294, 437, 476; viii. 57, 271.)—I have to thank the several correspondents who have so kindly given me information about these books, both through the columns of "N. & Q." and privately. I fear your esteemed correspondent OLPHAR HAMST somewhat misunderstands my object. Fictions of any kind upon this subject are not of much use to me unless they be founded upon facts. But the titles of the books he gives will be useful towards making out the bibliography of the subject, and I must thank him for his offer to lend me one of the books he refers to. The information which MR. MATTHEWS gives is very valuable to me, and will be interesting to the readers of "N. & Q." generally. But we have not been referred to a tithe of the books on the subject as yet, and I shall be glad to see some more. J. PENDEREL-BRODHURST.

Colchester.

"TOOT HILLS" (5th S. vii. 461; viii. 56, 138.)—An entertaining article on this subject appears in Hone's *Year Book*, pp. 869-879. A list is given of upwards of sixty places "where either Toot-hills have been, or now exist, or else the name appears to have been derived from some connexion with the worship of the Celtic deity, Toot, Tot, Thoth, or Teut, the Teutates of Lucan." Our Peterborough one is not mentioned.

W. D. SWEETING.

Peterborough.

THE COUNTS OF VERMANDOIS (5th S. viii. 209, 293.)—I would refer MR. MAYO to *Mémoires*

pour servir à l'Histoire de la Province de Vermandois, par L. P. Colliette, Cambray, 1771, 3 vols. 8vo. HENRI GAUSSERON.

JOHN ENGLISH, D.D. (5th S. viii. 67, 179.)—Le Neve must have made a mistake (if your correspondent MR. MARSHALL is correct in his quotation) in giving August 18, 1643, as the date of Dr. English's death. It appears from the inscription by Dr. English in the parish church of Cheltenham (part of which I have already quoted) that Jane English, "his most deare wife," died August 8, and Marie, his daughter, October 25, 1643, and that he, "pius conjux ac mœstus parens," survived them. He has inscribed such lines as these:—

"Deare soules & blest, you both deliuered bee,
Hauing exchang'd your prisons beefore mee,
Whilst I survive to grieue, and find it true,
That for my selfe I weepe more then for you."

Walker, I presume, is right in giving the year 1648, as quoted by your correspondent MR. DREDGE. ABIBA.

EDWARD WHALLEY, THE REGICIDE (5th S. viii. 29, 118, 137, 177.)—Perhaps F. S. A. and others interested may find the information they seek in some one of the books in this list, which covers all the American publications on the subject:—

History of Massachusetts Bay. By Governor Hutchinson. (1764.) Pp. 215.

A History of Three of the Judges of King Charles I., &c. By Ezra Stiles, S.T.D., LL.D. (Hartford, 1794.)

A History of the Church in Narragansett. By Wilkins Updike, LL.D. Pp. 350.

Memoranda concerning Edward Whalley and William Goffe. By Franklin B. Dexter. (From the Papers of the New Haven Colony Historical Society, Vol. II.) 8vo. Pp. 32. (1870.)

Remarks on Mr. Dexter's Memoranda. By Thomas T. Trowbridge, jun. (From the Papers of the New Haven Colony Historical Society, Vol. II.) 8vo. pamphlet. (1870.)

A Letter, signed "Champlin," in the New York *Evening Post* of Nov. 20 or 21, 1876.

Edward Whalley, the Regicide. A Letter in the New York *Evening Post* of Dec. 8, 1876. By R. P. Robins, A.B.

Edward Whalley, the Regicide. By Robert Patterson Robins, A.B. (From the Pennsylvania Magazine of History and Biography, Vol. I., No. 1.) 8vo. pamphlet. Pp. 12.

Edward Whalley, the Regicide. Letters of W. H. Whitmore and the Rev. Edward D. Neill, D.D., in the Pennsylvania Magazine of History and Biography, Vol. I., No. 2.

Edward Whalley, the Regicide. Letter of R. P. Robins in the New York *Nation* of Sept. 8, 1877.

Whalley, the Regicide. Letter of the Rev. Edward D. Neill, D.D., in the Pennsylvania Magazine of History and Biography, Vol. I., No. 3.

These works cover all the phases of discussion concerning this remarkable man, embracing the New England and Maryland theories as to the place of his death and burial. R. P. ROBINS.

Philadelphia, U.S.

Miscellaneous.

NOTES ON BOOKS, &c.

Pensées of Joubert. Selected and Translated with the Original French Appended. By Henry Attwell, Knight of the Order of the Oak Crown, &c. (Macmillan & Co.)

THERE have been in France some very noisy Jouberts, but who, in spite of their noise, have left no echoes in the world to keep their names in memory. People once trembled at the speeches of the Curé Joubert, constitutional Bishop of Angoulême; generals in chief risked their heads if they neglected the outspoken orders of Joubert (de l'Hérault), the Commissaire Ordinateur des Guerres; and people soon forgot that the death of the great General Joubert, at Novi, opened the way whither the ambition of the then called Buonaparté was taking him. Meanwhile there was a quiet, studious Joubert (1754-1824), designed for the law, but devoted to study and literature, who has left a name in the world which is not likely to be forgotten. Prof. Attwell has prefixed to his work a clear and comprehensive biographical sketch of the author of these thoughts, the last of which Joubert entered in his journal as he lay on the bed from which he knew he was never again to rise. It was simple enough, a sort of "All hail" to Him in whose presence he was about to appear. "22 Mars, 1824. Le vrai, le beau, le juste, le saint." This Joseph Joubert, of Montignac, Perigord, lived with his books, and with men who loved them and him; and, in his lifetime, he never published even a pamphlet. He was in the habit of putting down his thoughts springing from intercourse with his dead and living friends—his old books of an old world, and his contemporaries with whom he studied the world about them. The *Pensées* were first collected and published in 1838. They were no more originally intended for the public than were the essays of Montaigne by their author. They are not cynical like Rochefoucauld's maxims, not as polished perhaps as the *pensées* of Pascal, nor "characteristic" like the well-known work by La Bruyère; and yet they are pleasantly cynical at times, and polished in the thinker's own original way, and suggestive of portraiture of character, which finds expression often in sharp epigrammatic form; and, we are bound to say, a few of them are commonplace enough. When speaking of himself, in something of the Montaigne manner, Joubert says: "I resemble the poplar, that tree which, even when old, still looks young." In the following there is a touch of the cynicism alluded to above: "In France people seem to love the arts for the sake of criticizing them, far rather than for the pleasure they afford"; and "To be capable of respect is well nigh as rare at the present day as to be worthy of it," is of the same mint. Joubert thinks that "most of the *pensées* of Pascal upon laws, manners, and customs are Montaigne's *pensées* remodelled." Of Fénelon he says: "Fénelon can pray, but he cannot instruct. As a philosopher he is almost divine, and as a theologian almost ignorant." This is like Pascal, only that he would not have said "Fénelon," but have hidden the personality under a classical name. As samples of the original fruit, the following are noteworthy: "La tendresse est le repos de la passion." "On n'est avec dignité épouse et veuve qu'une fois." "Ce qui est vrai à la lampe n'est pas toujours vrai au soleil." For hundreds of other examples we must refer our readers to the volume itself, which may be taken up for a minute or for an hour, and never laid down without the reader finding he has been furnished with some new matter for thought and enjoyment.

The Quarterly Review. No. 288. (Murray.)

THE current number of the *Quarterly* hardly demands a word of notice; for it is not only in everybody's hands, but everybody is also discussing two articles which recall the old "slashing" times and writers. One is headed "The New Republic and Modern Philosophers," in which heterodoxy is singularly buffeted. The second, "The Liberal Party and Foreign Politics," is an uncompromising attack, not so much on the party as against some members of it, and notably Mr. Gladstone, on whom the reviewer thinks the guilt of the bloodshed in the present savage war in some measure rests.

The Settlement of the Constitution, 1689-1784, by Prof. Rowley, forms the last instalment of *Epochs of English History* (Longmans). During this period, says the Professor, aptly summarizing the events of ninety-five years as regards this country, the English "lost the American colonies of their own planting; but, on the other hand, they twice overcame in war the most warlike European power, wrested from this same power its great American colonies, crushed its strength in India, and began building up in that country a grand empire for themselves."

Fables de La Fontaine, Books I. II., edited, with English Notes, by the Rev. P. Bowden Smith, M.A., Assistant Master of Rugby (Rivingtons.)—The object of the editor is to meet the difficulties of English public-school boys in learning French, and to make French and Latin go hand in hand. Mr. Smith describes La Fontaine as one who, while loving all that was bright and kindly and pleasurable, would turn from the reverse with a good-humoured laugh.

Lettice Eden; or, the Lamps of Earth and the Light of Heaven (Shaw & Co.)—This is another of Miss Emily S. Holt's pleasing tales—a tale of the last days of King Henry VIII. It is, says the authoress, especially a story for girls, and more especially for girls whom circumstances are about to plunge into the ocean of the world.

The Origin of the World according to Revelation and Science. By J. W. Dawson, LL.D., F.R.S., F.G.S., Principal of M'Gill University, Montreal (Hodder & Stoughton.)—In this work, which is dedicated to the Earl of Dufferin, the object of the writer is to throw as much light as possible on the present condition of the much-agitated questions respecting the origin of the world and its inhabitants; at a still higher end, however, the author would aim, that of aiding thoughtful men perplexed with the apparent antagonisms of science and religion.

FROM Messrs. Bagster & Sons we have received vol. ix. (Assyrian texts) of *Records of the Past: being English Translations of the Assyrian and Egyptian Monuments.* We have already drawn attention to the extreme value of this series, now appearing under the editorship of Dr. Birch. To the present volume Dr. Oppert has contributed three translations, and there is one also from the pen of the lamented and learned George Smith, which, unfortunately, he was unable to revise before his last fatal mission to Assyria.—*Life and Death*, by the Rev. E. White (Elliot Stock), is a reply to the Rev. J. Baldwin Brown's lectures on conditional immortality. Three letters on the same subject, by Rev. S. Minton, are appended.

FROM Messrs. Pickering we have received pt. iii. of *In the Beginning: Remarks on Certain Modern Views of the Creation*, by R. H. Sandys, M.A.—Hargrove Saunders: *Inductive Metrology; or, the Recovery of Ancient Measures from the Monuments*, by W. M. Flinders Petrie.—E. W. Allen: *French Jesuits in England: Selections from Certain Rhymes (with Notes) lately published at Paris*, by Z. W. Hinton, Vicar of Feckenham. And Parker & Co.: *On the Use of Symbolic Devices on Sepulchral Memorials*, by T. Smith.—Pamphlets on *Annals of Rousham*, by W. Wing; *On MSS. and Rare Books in the Maidstone Museum*, by S. W. Kershaw, M.A., have reached us; also No. 121 of *The New England Historical and Genealogical Register.*

ALL readers of "N. & Q." who are specially interested in Egyptian obelisks would do well to possess themselves of last week's *Builder*. In one capital engraving will be found "a rendezvous of Egyptian obelisks," some of the important ones known to travellers, and also those "which have been carried, through the zeal, if not the cupidity of conquerors, over a thousand miles of land, and more than a thousand miles of water." A lucid description, giving the actual dimensions of the obelisks, accompanies the engraving.

MR. JAMES NEALE'S elaborate work, *The Abbey Church of S. Alban, Hertfordshire*, in imperial folio, with sixty plates, will be published by subscription about Christmas next.

A REPRINT of the journal of Dowsing, the celebrated English iconoclast, is announced to commence in the *Ipswich Journal* of Tuesday next.

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

PHILO. L.—The word seems to have been an accepted word, and not necessarily a slang one. Compare Pistol's phrase in the *Merry Wives of Windsor* (Act i. sc. 3), "*Convey*, the wise it call. *Steal!* foh! a fico for the phrase," with the following sentence from the Epistle of Jeremy, which forms the sixth chapter of Baruch: "Sometimes also the priests *convey* from their gods" (decked out idols) "gold and silver, and bestow it upon themselves." "Unde *subtrahunt* sacerdotes ab eis aurum et argentum, et erogant illud in semitipsos," edit. 1647.

C. L. W. asks: "In which of the county histories of Devon and Cornwall can be found the best and fullest account of the county families and genealogies?"

MISS MARTIN (Newland Hurst, Droitwich) requests her name may be added to the collectors of book-plates who desire to exchange duplicates.

Y. D.—This has all been said before. See 4th S. ii. 370, under "Kentish Tails."

MINSTER.—There is, or was, a Gibraltar in Sheffield; also a Lilliput near Deal.

J. K.—For "Dame," as a title, see "N. & Q.," 4th S. iv. 136; xi. 196, 259.

JOS. B. WATSON should apply to the authorities at South Kensington.

J. G. (*ante*, p. 320.)—We have a letter for you.

W. G. B.—Many thanks for this courtesy.

J. G.—Next week if possible.

CHAS. WILLIAMS.—Yes.

D. C. E.—Certainly.

F. W. F.—Yes.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.